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CHRIST, THE THEME
OF THE
HOME MISSIONARY.

AN
ARGUMENT
FOR
HOME MISSIONS.

BY
OCTAVIUS WINSLOW,
PASTOR OF THE SECOND BAPTIST CHURCH, BROOKLYN, N. Y.

JOHN S. TAYLOR,
THEOLOGICAL AND SUNDAY-SCHOOL BOOKSELLER,
BRICK CHURCH CHAPEL, NEW-YORK.
1838.

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G. F. HOPKINS & SON, Printers, 2 Ann-street.

PREFACE.

It may be proper in brief terms to state, that the substance of the ensuing pages was recently delivered from the pulpit ; and at the request of several who favoured it with a hearing, and whose anxiety to stamp a character of permanency upon every production tending to keep the subject of missions constantly and prominently before the church, constrained them to view charitably its numerous defects, it has been hastily revised ; and with a few alterations, not affecting the general train of thought then persued, is, with diffidence, submitted to the friends of home missions from the press. With regard to the form of its publication, the present was preferred to its appearance in any other shape, as rendering it less ephemeral, more portable, and as securing for it a passport and a perusal in certain quarters from whence the pamphlet "sermon" might possibly be coldly repulsed.

Brooklyn, N. Y. April, 1838.



CHRIST, THE THEME

OF THE

HOME MISSIONARY.

"—CHRIST IS PREACHED; AND I THEREIN DO REJOICE, YEA,
AND WILL REJOICE."—*Philippians*, I. 18.

THE Gospel of CHRIST had achieved wonders for Paul. And if to demonstrate the truth of Christianity, instead of plying the reader with motive to its diffusion, were the sole object of penning these pages then, from the very wonders thus wrought, it were easy to construct an argument for its Divinity, which no sophistry could embarrass, and which no reasoning could overturn. The attending circumstances of his conversion

from Judaism were of so extraordinary and miraculous a character, as to afford sufficient data with which to establish the heavenly origin of the system. As if to place the fact beyond all rational doubt, and to afford the fullest confirmation to the transforming power of the Gospel upon human character, Divine and sovereign mercy selected for the proof and the experiment the most improbable case. Around Saul of Tarsus there clung no sympathies — not the common charities of our social nature — in favour either of Christians or of Christianity. Nothing in his previous history had tended to prepare and mould him for the reception of the Gospel. A Hebrew parent, a Hebrew Rabbi, and the Hebrew Religion, were not means likely to school this extraordinary man for the Apostleship of CHRIST. No lesson which he might have learned at the feet of Gamaliel, was at all likely to prepare him for the feet of JESUS.

And no principle which, in that renowned school of philosophy, he might have nurtured or imbibed, would be calculated to render him an easy conquest to the doctrine of the cross. Unlike the other Apostles — his coadjutors in the propagation of the Christian faith — he had heard of Christians, but to foam with madness ; and of Christianity, but to vow its utter extirpation. *They*, on the contrary, had been with the Saviour — had swelled his train and walked at his side — had witnessed his splendid miracles, and had hung with rapture on his words. They had committed themselves to no open and avowed hostility to his religion ; but, by a long course of previous discipline — by a process of spiritual illumination as mild as it was effectual — their understandings and their wills were at length brought over to the side of CHRIST. And, as the result of mature consideration, patient and deliberate inquiry, they became

first, the humble disciples, and then, the accredited ministers of the cross.

Not so with Saul of Tarsus. Every thing in his previous history — his religion — his early and national prepossessions, the ‘ seeds of thought ’ sown in the nursery, and the education of his riper years, — all conspired to render him a most improbable subject of redeeming grace, and a most unlikely candidate for the inspired apostleship. Here might we pause and inquire — was that a Divine or a human system — was that a fable or a fact, which achieved this wondrous and rapid change in the entire empire of the Apostle’s mind ?

Connect with this brief sketch of his early character, the peculiar circumstances of his conversion. His sudden arrest, while on his way to Damascus, civilly and ecclesiastically authorized to arrest, scourge and imprison the harmless but fugitive disciples. The light that flooded him with its blaze of glory

—the voice that fell upon his ear in tones of a supernatural awe — the immediate and total revolution through which he past, — all were of so extraordinary and unearthly a character, as to leave no possible avenue for the mind to escape the overwhelming demonstration the entire transaction affords to the Divinity of the Gospel. To brand the subject of this supernatural interference, an *impostor*, and to stigmatize the miracle itself a *fiction*, betrays a state of moral feeling rendered fearfully obtuse by the power of sin and skepticism of mind, but one remove from absolute atheism.

And may we not suppose, without trespassing upon the region of fancy, that his sudden and miraculous induction to the Apostleship — for his call to the Discipleship and the Apostleship were at one and the same moment — is it fanciful, we say, to suppose that all his future career could receive a

moulding and a colouring from the very circumstances of his conversion to the faith of the Gospel? So deeply would he be impressed with the sublimity of the religion he now avowed—so firmly would he be intrenched within the evidences of its truth—and so thoroughly persuaded of its converting power that, in after periods of his history, when, standing amid scenes of classic renown, surrounded by the gorgeous emblems of paganism, and indignantly denouncing idolatry, and exposing the error of each reigning superstition, he would speak with an authority and a power, whose only secret would be, a deep and thorough conviction that the faith of which he had now become the champion was no “cunningly devised fable.”—And every fresh recollection of his own conversion to that faith—that though in days gone by he had been the terror, the scourge, and the spoiler of the

church, yet now had "obtained mercy," would kindle his eye with new radiance and clothe his tongue with new eloquence. He would need no other evidence than that afforded by his own miraculous conversion; he would summon no other witness than the "witness within;" and thus, "by manifestation of *truth*, he would commend himself to every man's conscience as in the sight of God."

If the Gospel of CHRIST had thus achieved wonders *for* Paul, Paul had achieved wonders *by* the Gospel of CHRIST. The moment it pleased God to call him by his grace, conferring not with flesh and blood—for why should he seek human credentials whose ordination to the ministry and Apostleship had been received immediately from God?—he girt himself for the work of preaching the faith which once he destroyed. And eminent were his qualifications for the office. The

powerful intellect, the ardent zeal, the dauntless courage, the irrepressible energy, and may we not add, the native honesty of intention which, before his conversion, rendered him so formidable and successful an *opposer* of the truth, now, renewed and sanctified by the SPIRIT of GOD, and directed into another and a holier channel, as signally fitted him for the office of a bold and successful *preacher* of the truth. Cheerfully surrendering all former hopes of worldly preferment, distinction, and wealth ; turning his back upon the ephod and the tiara which glittered in the prospective — for, to have reached the high priest's office, had been to him an easy ascent — he went forth, seeking glory, honour, and immortality, in the God-like work of saving men. His labours and travels in proclaiming the Gospel, were almost without a parallel. No dangers and no privations, no seas and no edicts, no allurements

and no bribes were allowed to cool the ardour of his zeal, or allure him from his holy purpose. He had been the star of wormwood to the church — now, he would be her star of promise. He had made havoc of her children, scattering those whom he could not clutch within his iron grasp — now, he would allure them into one fold, and be to them “gentle as a nurse cherishing her children.” He had been as a pestilence, scathing and blasting; — as a conflagration, blackening and devouring; now, he would be the healer and the restorer of the people, the preacher and the defender of the faith.

Survey the map of his mission; we spread it before us; and in the traces he leaves behind him of souls converted and churches planted, we follow him to the most renowned cities in the most distant regions of the then known world, bent on one exalted purpose, the preaching of CHRIST crucified.

We find him toiling his way over almost the entire portion of Syria and Arabia, Asia Minor and Europe, his ardent soul still panting for one object, the salvation of men. Threading his way among the innumerable islands that so thickly and so beautifully stud the Grecian Archipelago, we at length behold him planting the victorious cross in the sight of ancient Troy, on the classic shores of Greece, at Antioch and Ephesus, Philippi, Corinth, and Athens. These were among the wonders of the Apostle's ministry. Through his unwearied labours, in concert with the twelve, in a few years the entire Roman empire yielded to the supremacy of the cross. A revolution, as extraordinary in its character, as it was simple in its means and sublime in its results, was effected in favour of the despised and the crucified One of Nazareth. Every where, sinners were converted; churches were planted; paganism

was overthrown; Christianity was triumphant; and the signal of its victory was beheld in the "banners of the faith streaming from the palaces of the Cæsars."

One of the most distinguished and attractive features of the Apostle's character, was his Divine-like spirit of benevolence. Himself, a partaker of the Gospel, his ardent soul expanded in sympathy for those who yet had heard not its sound, and had felt not its power. Of this characteristic, his own words placed at the head of this argument, viewed in their connexion, afford a striking illustration. At the period Paul penned his Epistle to the Philippian church, he was approaching the termination of his imprisonment at Rome, whither he had been taken in chains, for the testimony of JESUS. Writing to the church he had been instrumental in gathering, and for whose spiritual welfare his heart, unimprisoned and unfettered, went

out in yearning tenderness, he calms their suspected fears by assuring them, that, so far from *retarding* the spread of the Gospel, his manacles and confinement, had but tended to its *furtherance*; so that, in the palace of the emperor, the Gospel, till now excluded, had found an admittance and a welcome. His bonds too, he informs them, had tended to inspire with greater boldness his companions in labour; so that, in the face of opposition, imprisonment and death, they "spake the word without fear." With regard to the *motives* by which some were influenced, he acknowledges their *unworthiness*. Yet, so ardently did he pant for the triumphs of the truth, that, pausing scarcely to note, and not a moment to censure their unkind hostility, and blending in one brief sentence the central fact of his faith with a lofty desire for its diffusion, he exclaims with impassioned ear-

nestness, "CHRIST is preached ; and I therein do rejoice, yea, and will rejoice."

The reader will first be invited to

SURVEY THE SPECIFIC AND BENEVOLENT DESIGN OF THE HOME MISSION ENTERPRISE. This will be followed by a VIEW OF THE SIMPLE YET GRAND INSTRUMENT OF HOME MISSION SUCCESS. It will then be proper to EXAMINE THE ARGUMENTS BY WHICH THE HOME MISSION CAUSE COMMENDS ITSELF TO THE PATRONAGE OF THE CHURCHES. Nothing will now be left but to CONSIDER BRIEFLY, IN WHAT WAY, AND WITH WHAT MOTIVES, THAT PATRONAGE MAY MOST PROMPTLY AND EFFICIENTLY BE RENDERED :

We are to SURVEY THE SPECIFIC AND BENEVOLENT DESIGN OF THE HOME MISSION ENTERPRISE — *the salvation of men.*

It will be perceived no studied air of concealment invests, and no consideration of self interests blends itself with our design.

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We throw no mystery or disguise around our specific purpose. It is too benevolent to need concealment, it is too grand to veil in disguise. We tread not in the steps of the ancient mystics who, to stamp an air of imposing solemnity upon their systems, and to impart to their oracular instructions a commanding authority, enshrouded both their persons and their doctrine in deep and artful concealment. *We* court no such secrecy. We proclaim to all, that our design is an invasion upon the kingdom of darkness; that it is our purpose to bear the cross into the very ranks, and to plant it in the very camp of the enemy.

The reader cannot be ignorant of the fact that, in our own land, so enriched with the influences of the SPIRIT of God, there are extensive tracts covered with a dense population, yet presenting no appearance of moral culture, but the barren and the arid

aspect of the curse. And that within our own borders, fast by our doors, there are multitudes as destitute of a preached Gospel as though to our land that Gospel had never come. To reach them by the *living teacher*, to send them the bread of life, to preach to them JESUS the Saviour of sinners, is our benevolent and inspiring purpose. We observe then,

Such a design *has its origin in the only correct estimate of the moral and spiritual depression of man.*

Our enterprise is formed, our plans arranged and our labours prosecuted, with the most thorough conviction that, man is fallen —fallen too, not so low as to be reached by a human arm, but so low as to be reached only by a Divine arm. The revelation of God was the only religious system, that announced this to be its fundamental doctrine. The entire systems of the ancient moralists were based on profound ignorance of the

moral character of our race. There was no distinct and prominent recognition of the doctrine of the fall. The baneful and disastrous *effects* of sin were seen, felt, and deplored ; but what origin to refer all this to, and how to devise a remedy, baffled the research and the skill of the acutest and wisest philosophers. Their poets, it is true, sung of Tartarian gulfs, and Elysian fields ; but, as they declaimed in numbers, their doctrines were regarded merely as the flights of poetic fancy, and conjecture was made to take the place of certainty, and probability the place of proof. The only light that gleamed athwart this night of darkness, emanated from the gorgeous temple of the Jews ; but even this was so faint and feeble a glimmer, when compared with “the glory which was to be revealed,” that it was as the retiring radiance of the morning star, before the spreading lustre of the rising sun. It was left for the glorious

Gospel of the blessed God, the only scheme of redeeming mercy — to startle the slumbering world with the appalling announcement, that all men had sinned. That sin was the fearful despotism under which the human race were writhing; that it made no exception, but included all men, Jews and Gentiles shut up in our common calamity, and girt by one common ruin.

This is the identical view of man which we deem important to present to the reader in these pages.

View him in all the phases of his moral existence, and what more or less can we make of him than that he is a sinner, apostatized from God, and in this state, destined to a fearful retribution. A tamer and less expanded view of the moral condition of man, would be dishonouring to the inspired delineation, found in the sacred writings. We part the lids of that Book, and we read

that "the whole world lieth in wickedness;" that "there is none righteous, no not one;" that "all men have sinned and come short of the glory of God;" that "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be:" that "there is none that understandeth, there is none that seeketh after God; they are all gone out of the way; they are together become unprofitable; there is none that doeth good, no not one: their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood — destruction and misery are in their way; and the way of peace have they not known. There is no fear of God before their eyes." What an appalling picture of our race is this! And yet without the slightest modification, this is the actual and present state of all men desti-

tute of an experimental acquaintance with CHRIST. Our Gospel comes to man as a sinner—a sinner utterly lost, ruined and condemned. A sinner with no claim upon the Divine forgiveness, but all whose destiny would be written in “mourning, lamentation, and wo,” but for the cross of Calvary.

Such a design *associates itself with the specific object of CHRIST’S advent into our world, and with the express mission and labours of his Apostles after his ascension.* There was a speciality, as well as a grandeur, in the object of the Redeemer’s coming into our world. He came not to establish a new school of philosophy, to give an impetus to the reign of science, to attract around him the sages and the poets of antiquity, or to give civil emancipation to the nations then wearing the despot’s yoke. All this he might easily have accomplished. Beneath his benign influence, philosophy might

have developed new wonders, science might have extended wide her domain, the poets and sages of Greece and Rome might have been won to his cause, and chained to his feet; and the golden hopes of the Jews, sighing to be delivered from the Roman yoke, might more than have been realized. That the world has been *temporally* benefitted by the introduction of Christianity, we suppose none but a disbeliever in its Divinity will deny. Indeed, it were easy to prove, were this the appropriate place, that science, art, philosophy and civil freedom, owe all their maturity and greatness to the indirect and remote influence of Christianity. We have but to place in contrast with the nations now nominally Christian, the most exalted and refined of other and earlier ages, to receive a demonstrative evidence of this. It is Christianity, and this alone, that has raised the civilized nations of the world to their

present lofty position. To it, we owe all our noble institutions, moral greatness, magnificent enterprises, refined civilization, lofty ethics and wise jurisprudence. And, if the present were our only existence, and death an eternal sleep, and Christianity had given us but the "promise of the life that now is," making no provision and holding out no allurements for "the life which is to come," even then, it had deserved the homage and the veneration of that portion of our race, who may have exulted in the blessings it lavishes upon the present existence, while they rejected the revelations it makes of the future. If then, you would exalt your country in the scale of nations ; if you would give an impetus to its civilization, elevate the character of its population, develop its physical and intellectual resources, impart stability to its institutions, justice and purity to its laws, sacredness to each domestic re-

lation, and clothe its surface with fruitfulness, and the sides of its green hills with joyous homes and a happy peasantry, then, give to Christianity its speediest and its widest diffusion. And, while the statesman is devising his plans, and the political economist is adjusting his principles, and the moralist is compiling his code, *you* will be ushering in that golden age of moral and intellectual greatness, of social order and happiness, of which the poets of antiquity but sung of, and of which the sages of antiquity did but dream.

But transcendently higher interests than these, did our Lord have in view when he lighted up on our apostate world. He viewed man, though ruined, as immortal; and to pluck him from that ruin, and fit him for that immortality, he consented to identify himself with both. What other attraction to him had earth than this? Why should he prefer our sin blighted planet as his home and dwell-

ing place, to the regions of light, holiness, and joy, from whence he had come? Why forego the society of his Father and the service of the pure spirits of glory and dwell among forms of misery and pollution, flitting each moment before his eye, and breathing on him as they past, their bitter curses, and muttering in his ears their shuddering blasphemies? Why attach himself to the *suffering form* of humanity — its woes, its sorrows, its tears, its penury, its obscurity, its scorn, and its contumely? And why pass from our world under circumstances so humiliating and by a death so ignominious? O, why, but to save men! And was there ought in this incongruous with his dignity? — was not the end in harmony with the means? — the grandeur of the design with the character of the agent? We are conscious of no violence done to the harmony of our feelings as we contemplate the wondrous spectacle of God, stooping to the rescue of rebellious

man! It was a work in every respect worthy of himself; there was a surpassing grandeur, a moral sublimity in it suited only to his infinite and illustrious character. There was nothing that shaded the Divine glory or compromised the Divine purity — nothing that rendered him in the eyes of the intelligent universe an object to be less feared, admired, and loved. Angels would not adore him less fervently, devils would not fear him less tremblingly, and men would not love him less ardently for the part he took in the stupendous scheme of redemption. But the very reverse. Adoration and love would but deepen and expand, as the incarnation and death of the Son of God disclosed their awful wonders. There would be discerned in these two facts, depths so profound of the glory of God — light so overpowering would be thrown upon the perfections and attributes of his character, — justice and mercy, — ho-

liness and truth would stand out in such stupendous magnitude, as to transfix the heart with awe, or dissolve it with love. Devils would tremble, saints would love, and angels adore. Trace each ascending step in this wondrous plan! Behold the *means* how august! — the incarnation of Deity — the life, death, resurrection and ascension of the Lord. Behold the *end* how glorious! — The Divine law honoured — Divine justice appeased — the curse removed — human woes hushed — the spoiler spoiled — heaven thronged with the redeemed of earth, and the soul plucked from its burnings and placed high amid the glory and the music of the spheres!

In the further development of this wondrous design, trace the steps which conducted the Redeemer to its full and triumphant consummation. From this object nothing had power to divert him; his whole soul was absorbed in it: — *It was the*

work of his life. Every thing was made subservient to it. The world of creation was ransacked for the imagery that illustrated its nature, and the world of revelation for the motive that urged its importance. Heaven, earth, and hell were summoned, either to contribute to the majesty of the spectacle, or gaze upon it with awful and adoring wonder.

But a yet more impressive illustration of the grandeur and mightiness of the work was to be witnessed. CHRIST himself was to die! and this event was to be the climax of its moral sublimity. Beyond this — shall we say it? — Deity could not pass. It seemed to be the limit of Omnipotence — unless the resurrection be excepted. It was approaching so near the cessation of Deity that it may be lawful to suppose he could not have gone further without ceasing to be God. And yet to this event, the tide of love that floated him into our world, bore him

rapidly on. He agonized for its arrival. He longed for the garments rolled in blood. He panted for the hour of atonement. "I have a baptism to be baptized with, and how am I straitened till it be accomplished." "My meat is to do the will of him that sent me, and to finish his work." "For this cause came I unto this hour." Behold the Son of God, travailing in the intense agony of his soul for the salvation of men! This was "the joy that was set before him;" and, for the accomplishment of which, he "endured the cross, despised the shame, and is now set down at the right hand of the Majesty on High." In the benevolent design contemplated by our mission, we become identified with CHRIST in his mighty work, and enter into the fellowship of that cross which is "destined to occupy eternity with the developments of its wonders, and to

replenish immensity with the brightness of its glory.”

Thus too we form an alliance in spirit with the mission and labours of the Apostles after their Lord's ascension. They went every where preaching the word and saving men. Their commission designated no other work, and prescribed no other instrument for its accomplishment — “Go, evangelize all nations.” — “And as ye go, preach.” They, like their Divine Master, rose superior to the allurements which everywhere thronged them. Like him, they refused the honours and relinquished the wealth, closed their ears upon the applause, and their eyes upon the grandeur of the world, allowing not a moment's pause in the great work of saving a perishing world, for which, and to which, they had been called and ordained. There was much in the path along which their mission led them, which pre-

sented strong and powerful seductions — much that might have caused them to linger in breathless wonder and admiration, forgetting the while, their high and self-denying purpose. So engrossed, we might have supposed them to have been, by the scenes of earthly magnificence which everywhere pressed upon their view, as to quench well nigh every sentiment of compassion for the heathen whose salvation they sought. Yet, in the midst of the most powerful fascinations, they stood unmoved. Neither the seductions of philosophy, the grandeur of art, nor the refinements of civilization had power with them. They beheld the world careering in its orbit of fearful and certain ruin ; and, with the cross in their hands, they rushed to its arrest. They were bent upon one object — the salvation of man ; and this, they steadily and zealously pursued, whether surrounded by the elegancies of Corinth, the

classic beauties of Athens, the overwhelming grandeur of Rome, or the hallowed scenes of Jerusalem. The soul lost by sin, the soul recovered by CHRIST, was the one object of the Apostolic mission, and the one theme of the Apostolic ministry.

How cheering and elevating is the thought, that the design of our mission links us with the holy Apostles, and elevates us to the dignity of a partnership with them in the sublime work of saving souls.

Such a design harmonizes with *the eternal purpose of God, and the entire arrangements of His providential government.* It is God's purpose to save men. The thought of their salvation and the method of its accomplishment, must not be regarded as having found their lodgement in the Divine mind at the moment of the introduction of sin into our world. The actual exhibition of our wo was not the first event that

touched the spring of his benevolence, and unsealed the fountain of his compassion. That spring had been touched, and that fountain unsealed in the eternal purpose of the Divine mind, long before the universe which was to be the theatre of its grand display had been, by a syllable, spoken into existence. His eternal purpose ; his covenant engagement with his Son ; the ushering of that Son into our world, all were connected with one grand purpose, and were to accelerate one mighty project — the salvation of the human soul.

And to prepare the way for this, all the arrangements of Divine providence from the beginning of time, have had their appointment and their bearing. The world is CHRIST's by gift, as it is his, in a limited sense, by purchase, and will yet more extendedly and gloriously be his by conquest. In it, he has a people eternally loved and cho-

sen, and for their gathering to himself, God "has given him power over all flesh, that he might give eternal life to as many as the Father has given him." To accomplish this mighty design, all the events and circumstances of providence tend. To this, as their centre, all the lines converge. The revolution of empires, the uprooting of dynasties, the advancement of society in intellectual greatness, in art, science and discovery, all are under the control, and made subservient to the development of the grand design of him, of whom it was predicted, that "the government shall be upon his shoulders." "The government of the world," remarks an able writer, "is an *imperium in imperio*, the administration of which, from the very moment of the fall became subject to the accomplishment of a meditorial scheme. Providence has lent itself to redemption, and surrendered all its energies

and resources at the foot of the cross." How elevated then the position, and how noble the object of the home mission enterprize. While science is discovering new continents, and the spirit of commercial enterprize is forming new colonies and opening new sources of wealth, and the genius of war impelling its mad votaries to new conquests, the friends of missions are but gazing upon these events as connected with, and hastening on, the ultimate and glorious design of CHRIST's death—the subduing of the kingdoms to himself.

We are now to consider THE GRAND INSTRUMENT OF HOME MISSION SUCCESS — *the preaching of CHRIST*. We make as full and explicit avowal of the instrument of our labour as of the object of our zeal. It is a fundamental article on which our entire mission is based, that the proclamation of the

Gospel is the only Divinely accredited means of bringing men to CHRIST, and preparing them for the high destinies of the future. In exhibiting before the reader the one instrument of our exertions, an inquiry will naturally rise in the mind — what is it to preach CHRIST? We may be permitted a brief reply to this interesting and important question. In general terms, to preach CHRIST is, to present a full exhibition of the entire revelation of God — his existence, government, perfections, &c. But taking a less extended, and yet more definite view of the subject, we observe that, to preach CHRIST is —

First, it is to exhibit him in *the dignity of his person* — as *essentially Divine*. This doctrine we hold to be fundamental. We cannot part with it, without parting with the sheet anchor of our hope. If this goes, all is gone. We preach CHRIST as “the bright-

ness of the Father's glory, the express image of his person" — As he "who was in the form of God, and thought it not robbery to be equal with God" — As, "the mighty God" — As, "the Almighty" — As, "God manifest in the flesh." This is the express testimony of scripture to the Deity of our blessed Lord. And the doctrine thus distinctly declared, forms the central fact of the Christian system. To this the Gospel owes all its glory; its laws, all their authority; its doctrines, all their importance; and its revelations of futurity, all their sublimity. Lower the dignity of CHRIST's person, and you reduce the Gospel system to a mere nihility. It is the Divinity of CHRIST that imparts to it such commanding authority, and that stamps it with such an unearthly glory.

And to what does the entire mediatorial work of CHRIST owe all its value but to his Divinity? His blood is atoning blood,

cleansing from all sin, because it possesses all the virtue of Deity. His righteousness is a justifying righteousness, hiding all imperfection, [because it is “the righteousness of God.” Neither would possess ought of intrinsic value or efficacy, but for the essential Divinity of our adorable Lord. The one stupendous fact of the Bible is, *the manifestation of Deity in human flesh*. Turn we to the *Old Dispensation* — symbolical and shadowy as was much of it, yet, this truth — the signification of the symbol and the substance of the shadow — gleams through the interstices with a brightness which fringes every part with its glory. To it, as the star of their hope, Patriarchs and Prophets who “saw his glory, and spake of it,” fastened, in departing, their dying gaze; assured, that “what God had promised, he was able also to perform.” They “all died in faith, not having received the promises, but having

seen them afar off, and were persuaded of them, and embraced them." They built their faith upon the promise of a Saviour that was to come. A Saviour as precious to them as to us — and that Saviour they knew to be the Eternal Son of God, in every respect, co-equal with the Eternal Father. They built upon a Rock, "and that Rock was CHRIST." Turn we now to the inspired records of the New Dispensation — it is all glowing, redolant and vocal with the amazing fact, that "the Word was made flesh and dwelt among us" in the character, and accomplishing the work of the Redeemer of men. We read that "God was manifest in the flesh" — that CHRIST came who is over all, God blessed forever more." That "he of whom Moses in the law, and the prophets did write, Jesus of Nazareth" had come, authenticating the Old and establishing the New Dispensation. To shut

out then from our belief, the doctrine of CHRIST's absolute Deity, what is it but to cast the shadow of death over the entire glory of the Bible? The essential importance of this truth to the salvation of the soul — the great, and it is to be feared, the increasing number of those who reject it — the glory brought to GOD where it is welcome, and the dishonour done to him where it is denied, seem to demand its constant, prominent and faithful exhibition. What unction, what power, what irresistible authority will attend that ministry where the Divinity of the Saviour is unfolded with distinctness, and enforced with earnestness, when the appeal to it is frequent, emphatic and solemn. Let the sinner be made to see, that his rejection of the Saviour involves guilt of the most fearful character, because it is the rejection of incarnate Deity. That, in despising the Gospel, in neglecting the great salvation and in trampling

under foot the atoning blood, he is heaping scorn, contumely and insult upon JEHOVAH himself; that he is launching his arrows at the very being of God, is warring with all his attributes — mocking his justice and slighting his love — and that each added moment of this life of rebellion is but treasuring up wrath against the day of its outpouring, you leave him no avenue to escape, no plea of excuse — but guilty, condemned, speechless. O! what a weapon of mighty power does that missionary and that minister wield, who preaches fully and confidently and fearlessly, the God-head of CHRIST. What signal honour will be conferred on him and his labours who places on Jesus the crown of his Deity. “Them that honour me I will honour.” The church too needs this truth. Where she is robbed of it, there is leanness and lifelessness — the form without the power of Godliness. Where it is held

back, there is no growth, no spirituality, no vitality — GOD frowns, the SPIRIT withdraws, the ministry is powerless, and the preacher, the people and the sanctuary sit in darkness, dwelling in the region and the shadow of death. But, where this doctrine is zealously taught, the reverse is seen and felt. The church is grounded and settled — the believer is nourished and built up, GOD smiles, and the HOLY SPIRIT descends as “the dew unto Israel,” who thus “grows as the lily, and casts forth its roots as Lebanon.” This doctrine then, we unhesitatingly declare — CHRIST in his absolute Deity, we fearlessly preach. We proclaim it as Jesus himself proclaimed it. Touching his union with the Father, we can admit not the slightest inferiority. “I, and the Father are one.” As a *delegated* God we repel the absurdity — As a *created Saviour*, we heed not the dream. He is God, absolute, or an im-

postor — He is Divine, supremely, or Christianity is a fable — He is Deity itself, or we are lost !

Second, to preach CHRIST is, to exhibit him in the greatness and perfection of his *work*. It is to hold up the active obedience of CHRIST as constituting the righteousness of the believer, on the ground of which he stands fully, freely, and eternally accepted of God. It is to respond to the declarations of the inspired Apostle — “By him all that believe are justified from all things.” And again, “As by one man’s disobedience many were made sinners ; so by the obedience of one shall many be made righteous.” And yet again, “He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.” This righteousness includes the whole of CHRIST’S obedience to the preceptive part of the Divine law. He died as the substitute of his

people. All that the broken law of God demanded of them, he, as their representative, gave. It insisted upon infinite holiness, perfect rectitude, and implicit obedience. CHRIST, in the place and in behalf of his elect, presented it. And, because of the infinite dignity of his person, because he was God as he was man, he was able to give to the law every jot and tittle that it demanded; investing it with a glory which it never had, even when it first issued from the throne of the Majesty on high. This obedience of CHRIST — not his essential holiness, for that is incommunicable — becomes virtually the obedience of his people; imputed to them in the same manner, precisely, as their sins were imputed to him. He bore not the essential guilt of his people as they receive not the essential holiness of CHRIST. But, there is a laying of their sins to the account of JESUS, and in return, there is a lay-

ing of his righteousness to the account of his people. In no other sense can we possibly understand the Apostle when using the language just quoted — “he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him.”

An important and essential feature in this glorious righteousness is, the simple method by which it is received — it is declared to be the “righteousness of *faith*,” because faith is the instrument by which it is brought into the soul. This view of the subject excludes all idea of human merit. “Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law.” O how entirely does this doctrine overthrow that of human merit! “It is of faith that it might be by grace.” This “right-

eousness of God" becomes the sinner's by simple faith. The HOLY SPIRIT working faith in his heart, directing his eye to this infinite and spotless robe, he looks, believes, and is saved! Glorious righteousness of God! Precious faith that makes it ours! Where is the heart, professing to love this dear precious Saviour, that does not exultingly exclaim with Paul, "Christ is preached; and I therein do rejoice, yea, and will rejoice."

Now, in this infinitely glorious and complete righteousness, stands the repenting and believing sinner. In no other can he be accepted, so long as God retains his truth and holiness. If then this be true — and most true it is — can there exist a moment's hesitancy as to the propriety of preaching it? We conceive not. Indeed we see not how Christ can be preached where the doctrine of imputed righteousness is denied, or what

is tantamount, frowned down and fritted away to a mere nonentity. The Apostles proclaimed it boldly — they made it the theme of every sermon they preached, and introduced it in every epistle they wrote. The Reformers followed in their steps, and with no other doctrine than this, achieved a revolution, second only to that produced by the ministry of the early Apostles. We shall hail that as a bright day to the church, when her ministers return again to the pure doctrines of the Reformation — and when her pulpits resound with the righteousness of CHRIST imputed without works, unto him that believes. The *effects* of this preaching will be seen, in the lessened number of spurious conversions — the increased holiness of the true believer — the universal extension of genuine revivals — and the erection of a higher standard of spirituality throughout the entire church. It was so in the times of the Apostles and

Reformers, and may we not expect that the same cause will produce the same or similar effects? This doctrine then, we repeat, must be faithfully insisted upon in the ministry of reconciliation. If it is the only method of justification — if it forms the only ground of acceptance with God, why keep it back? Why shade and obscure it? If the HOLY SPIRIT has blest its exhibition in other days, we are sure that he will bless it now. And, if it abases the sinner, honours the Saviour, is productive in the believer of holiness and spirituality, and glorifies God, then let us fearlessly proclaim it, leaving God to bless and guard his own truth. Let us deal faithfully with men's souls, assuring the mere professor, the formalist and the pharisee, that every other hope of acceptance with the holy and just God, than that which springs from the infinitely glorious and finished righteousness of his Son, imputed

without works, to them that believe, will overwhelm its possessor with eternal confusion.

In connexion with the righteousness that justifies, must be preached *the blood that atones*. The *death* of Christ as yielding a full and infinite satisfaction to Divine justice, on the ground of which sin is atoned for, guilt is pardoned, and the Divine holiness secured, occupies an essential and prominent position in the scriptures of revealed truth. Indeed it forms the very substance of the Scriptures. Extract from them the doctrine of the Atonement, and you render every part dark and unintelligible. While, if this stands, all is lucid and coherent. It is expressly declared that "CHRIST died for the ungodly" — that "he gave his life a ransom for many" — that "by himself he purged our sins" — that "he made reconciliation for the sins of the people" — that "he was the

propitiation for our sins" — that "his blood cleanseth from all sin" — that "it was shed for the remission of sins." Could terms be more explicit? Could any single doctrine be more clearly taught? We go and stand by his cross and behold him suffering as the surety and the substitute, in the place and in the stead, of his people. We behold him bearing all their sins in his own body on the tree. He had obeyed the preceptive part of the law, we now see him suffering its penalty. He had brought in a new and everlasting righteousness for the justification of their persons; here we see him pouring out his blood for the pardon of their sins. It was an atonement too, in every respect, adequate to the end for which it was offered. It being an infinite offering, the divine law was honoured, and Divine justice was satisfied. Through its intervention, God could be just and yet justify the ungodly; he could be holy

and yet pardon the sinner. O ! blessed truth to him, who, through the ETERNAL SPIRIT, has seen the sinfulness of sin, mourned over the inward plague, and trembled in prospect of the judgement seat—all whose false dependencies have crumbled from beneath him, and all whose treacherous hopes have melted into shadows. To preach CHRIST then, is to hold up his sufferings and death as an atonement for sin. And to preach his atonement, is to “preach good tidings unto the meek, to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.” O ! what tidings of joy does the Missionary convey through our land, whose one theme is, CHRIST crucified. Blessed are the feet that bear the message—sweet the voice that proclaims this full and free redemption ! Precious the announcement to the weary and heavy laden—the poor in spirit and the bro-

ken in heart, that JESUS CHRIST came into the world — lived and died for poor helpless sinners. That the work of salvation is finished, righteousness complete, the fountain opened, and that all things are ready. O ! fill the land with men who preach JESUS — who lift him up in the dignity of his person, and in the glory and completeness of his mediatorial work ; in the plenitude of his grace, and in the ocean fulness of his love to sinners, and we fear no evil that may threaten our beloved country. That land is safe, and only so, where JESUS is preached through its length and breadth. Our safety is not in human legislation, in man's wisdom, but in the "glorious Gospel of the blessed God." Let the argument then, for this noble department of Christian enterprize based upon this fact, approve itself to your judgement, and touch the spring of your affections. Our Missionaries, labouring within the borders of

our land, preach CHRIST. Shall they not be sustained? O then, say with the Apostle, "CHRIST is preached; and I therein do rejoice, yea, and will rejoice!" For

"'Tis when the cross is preached, and only then,
That from the *Pulpit* a mysterious power
Goes forth to renovate the moral man.

He that without it, wields
The sacred sword at best in mock display,
A useless weapon flourishes in its sheath,
None feel its edge—none fear it."

Third, essential to this exhibition of CHRIST is the *perfectly gratuitous manner* in which pardon and justification are bestowed. This, the scriptures of truth declare to be "of *faith*, that it might be by grace." "As Moses lifted up the serpent in the wilderness, so must the son of man be lifted up, that whosoever believeth in him might not perish, but have everlasting life." There can be no true and lucid exhibition of the Gospel, un-

accompanied with a distinct and emphatic statement of the *freeness* of its bestowment. The charm of the "glad tidings" to a convinced sinner is, the *free grace* tenor of its revelation. Affix to it a *price* to be paid, and trammel it with *conditions* to be performed by the sinner, and you obscure its beauty, neutralize its power, and consign the spiritual bankrupt over to the blackness of darkness of despair.

Fourth, we must include in this simple plan, the *provision which God has made for the renovation and sanctification of the heart by the work and influences of the HOLY SPIRIT*. The grand instrument wielded by the Missionary possesses within itself no intrinsic regenerating power. The Gospel is successful, and only so, as it is "preached with the HOLY GHOST sent down from heaven." Apart from this supernatural agency, there can be no change of heart or renewal of the mind; no repentance or faith; no

love to God or holiness. Thus we read —
“It is the SPIRIT that quickeneth, the flesh profiteth nothing.” “No man can say that CHRIST is Lord, but by the HOLY GHOST.” The Apostle terms “the word of God the sword of the SPIRIT.” And carrying out the same thought in another place, he thus argues: “Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the LORD gave to every man? I have planted, Apollos watered, but God gave the increase; so then, neither is he that planteth anything, neither he that watereth but God that giveth the increase.” The testimony of JESUS confirms the truth of these statements, while in absolute terms it declares the *necessity* of this Divine influence: “Except a man be born of water and of the SPIRIT, he cannot enter into the kingdom of God.” Infinite and complete as was the sacrifice offered by CHRIST upon the cross; glorious and

free as is the Gospel that proclaims it, yet, had not provision been made in the covenant of redemption for the life giving influences of the HOLY SPIRIT, not an individual of our race would ever have availed himself of the blessings spread before him in the great charter of redemption.

Friends of this holy cause! your Missionaries preach and labour but in vain, unassisted by the influences of the SPIRIT of GOD. The moral wilderness you have sent them to cultivate, will remain a wilderness still, without a spot of verdure to relieve its wild and desolate aspect, unless there descend upon it the SPIRIT from on high. The bones in the valley, over whose coldness and lifelessness they weep and prophesy, will remain cold and lifeless still until breathed upon by the SPIRIT of life from on high. O! when will this truth be heartily believed? When will the church shake off her spirit of

self-confidence and human trust, and pray and wrestle and agonize for the out-pouring of the SPIRIT of God upon her Missionaries and her Missions? Zion may travail, but not bring forth, until in the great work of saving men and evangelizing the world, the SPIRIT is more sought and God more honoured.

To establish the *perfect adaptedness* of the preaching of CHRIST crucified to the conversion of men and the overthrow of satan's empire, seems to require no laboured proof, though it may demand a distinct recognition and a moment's notice in this connexion of our argument. There is danger of selecting from the great armory of means, instruments not immediately adapted or even appointed by our Great Captain for the purpose in which we press them. Keeping in view our specific design, *the salvation of men*, the inquiry is important, what means are most

likely to accomplish this? *Education* alone will not. We speak not aught in depreciation of those institutions of intellectual training which are at once the ornament and the glory of the land. We are not the enemy, but the friend of education. Give to it the widest extent; cover the land in its length and its breadth with elementary schools, with colleges and universities of learning. Yet, if these are our only means of reforming the habits and purifying the minds of society, of converting the soul and establishing the kingdom of CHRIST; then, will society always be corrupt; man will always be debased; religion will always decline, and the domination of sin will hold its wide and unbroken tyranny of darkness, terror and of death. The advocates of improved systems of education as exclusive means of elevating a nation's morals, seem to have forgotten, that there are no moral

qualities in mind: that there is no reforming power in intellect; and that, those countries and ages which, at one time, surpassed all others in their brilliant career of science, of art and of learning, were the most distinguished for their corruption, voluptuousness and crime. Mind itself needs reforming; intellect itself needs regenerating; and until it be thus reformed and regenerated by the SPIRIT of GOD, education will but enlarge its capacities and widen its sphere of evil.

Nor, are we to look, as the proper means of accomplishing our end, to an eloquent and impassioned exhibition of mere *moral truth*. The experiment has been tried, and on an extensive scale. History, ancient and modern, affords ample testimony to this — “Do you think,” inquires the master of ancient eloquence, “that the precepts of morality had any influence, except in a very

few instances, upon the men who speculated, wrote and disputed concerning them? No: who is there of all the philosophers whose mind and manners were conformed to the dictates of right reason? Who of them ever made his philosophy the law and rule of his life, and not merely the occasion of displaying his own ingenuity? On the contrary, many of them have been slaves to the vilest lusts." — What, we may continue the inquiry, did Seneca and Epictetus accomplish? Splendid were their systems of morals. Their ethical religion was of a stern and exalted character, yet so impotent and fruitless were all their efforts to purify the fountains of national corruption, and restrain the depravity of man, that one of the most distinguished of the ancient moralists resigns the attempt in despair; convinced, to use his own remarkable words, that "whatever is set right in the present ill state of

the world, can only be done by the interposition of God." And what did the French divines of a former century accomplish? Theirs was eloquent preaching, arousing preaching, impassioned preaching — theirs were ethics of a high and sublime order, but what lacked they yet? What, but a more full, simple, and experimental exhibition of the cross of CHRIST. Massilon could electrify his crowded auditories, yet when Massilon's voice died away, with it died the terror and the trembling, the vows and the prayers of his refined but licentious hearers. Narnine, when preaching at Rome, could appal half the city with his thunders, and send them from his sermons frantic with emotion, and yet Narnine lived to deplore, in a sequestered monastery, the impotency of all preaching to elevate the morals of a people, save that of CHRIST crucified.

If any further confirmation were needed

to prove the utter impotency of mere ethical truth as a means of saving men, then might be adduced the testimony of one of the brightest luminaries of the church of Scotland — than whose, a profounder intellect and a sublimer eloquence perhaps can nowhere be found — we refer to the “Appeal” that was made by Dr. Chalmers on retiring from a former charge, and in alluding to the early part of his ministry among them, while yet a stranger, *experimentally*, to the power of the truth as it is in Jesus: “And here,” says he, “I cannot but record the effect of an actual, though undisguised, experiment which I prosecuted for upwards of twelve years among you. For the greatest part of that time, I could expatiate on the meanness of dishonesty and the villany of falsehood, or the despicable acts of calumny; in a word, upon all those diversities of character which awaken the natural indignation of the human

heart against the pests and the disturbers of society. Even at that time I certainly did press the reformation of honour and truth and integrity among my people ; but I never once heard of any such reformation being effected amongst them, if there was any thing at all brought about in this way, it was more than I ever got any account. I am sensible that all the vehemence with which I urged the virtues and proprieties of social life, had not the weight of a feather in the moral habits of my parishoners ; and, it was not until I got impressed with the thorough alienation of the heart, in all its desires and affections, from God, it was not until reconciliation with him became the distinct and prominent object of my ministerial exertions — it was not until I took the scriptural mode of laying the method of reconciliation before them ; it was not until the free offer of forgiveness through the blood of JESUS urged upon their

acceptance, and the HOLY SPIRIT given, through the channel of CHRIST's mediatorship, withal set before them as the exclusive object of their hope—it was not, in a word, until the contemplation of my people was turned to those great and essential elements in the business of the soul, providing for its interests with GOD and the concerns of eternity, that I ever heard of those subordinate reformatations which I aforetime made my earnest and my zealous, but at the same time I fear the ultimate object of my earlier ministrations."

What education and philosophy and ethical preaching have failed to accomplish, the preaching of CHRIST crucified has achieved. Nothing short of the "glorious Gospel of the blessed God" proclaimed by the living preacher, and attended by the energies of the HOLY SPIRIT, can convert men to holiness, and fit them for immortality — can secure to

our national virtue its safeguard, and to our national institutions their purity and their permanency. To justify and sustain this argument, we need but conduct you back to the opening era of Christianity — the bright and palmy days of her history — and cause to pass before you, the signal triumphs following each other in rapid and brilliant succession, which attended upon the first preaching of the cross.

Survey the wonders produced by the ministry of the Apostles. The instrument of their labour, it will be remembered, was, as is ours, the simple preaching of CHRIST crucified. When, from beneath the ordaining hand of their LORD, and breathed upon by the HOLY GHOST, they went forth to tell their simple yet wondrous story, what had they to encounter? Every thing in the shape of difficulty, opposition and discouragement. The pride of philosophy was

against them : the influence of a selfish priesthood was against them : the prejudices of the populace were against them : the power of the magistracy was against them : the throne of the Cæsars was against them : the entire religion of the world was against them : yet by the simple preaching of CHRIST crucified, a revolution more extraordinary than history records, or imagination could conceive, was every where effected. I look at the Apostles as they were gathered at Jerusalem waiting to be endowed with power from on high — for it must not be forgotten that in mapping out the field of their labours, CHRIST made *Jerusalem* the starting post of their mission, thus stamping a *domestic* character upon the earliest ministry of the Apostles. Immediately on the descent of the HOLY GHOST, they went forth without wealth, without connexions, without influence, but relying simply upon the promise of their ex

alted head, "Lo I am with you always, even unto the end of the world." And what was the result? Jerusalem, which had rejected his testimony, contributed to his humiliation and assisted in his death, became the theatre of his most signal and glorious triumphs. Around the Apostles gathered at Jerusalem, I see the men most conspicuous in plotting and in consummating the death of the Son of God. There would be the multitude who formed the procession that attended him to Calvary, shouting as they passed along, "crucify him, crucify him!" And there would be the men who stretched his limbs and nailed them to the tree. And there too, would be the Jew that mocked his thirst with vinegar and gall, and the soldier that pierced his side, and the bald-pated priests who wagged their heads in derision, as they passed to and fro before his cross — all would be gathered there, their consciences guilty with

having shed, and their hands still reeking with the blood of JESUS. But, behold the scene! Those thrilling words uttered by Peter, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and with wicked hands have crucified and slain," wounded three thousand to the heart, who, with weeping and supplication were led to look on him whom they had pierced, and rush to the fountain their own hands had torn open. What a triumph was this of the cross of CHRIST!

Driven from Judea by the storms of persecution, we find the Apostles prosecuting their Mission among the Gentiles, still "preaching CHRIST in every place." Passing the confines of the Holy land, they came to Antioch, a city known for its effeminacy, debauchery and voluptuous sin, yet thither they came, "speaking unto the Grecians, preaching the Lord JESUS;" and so remarkably successful was the converting power of

the truth even here, as to result in the planting of an important church, and to originate a new name for the followers of JESUS, who were "called Christians first at Antioch." Not less remarkable were the triumphs of the cross at Corinth. Of all the cities of ancient Greece, none perhaps excelled this either in the splendour of its science and its temples; or the depths of its vice and its pollution. Yet to this scene of splendid iniquity came the Apostle. And how did he turn them from their pollution, and win them to the Saviour? His own declaration shall inform us. In a letter he afterwards addressed to the church he had gathered there, he thus speaks : "And I brethren when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know (or to make known) any thing among you, save JESUS CHRIST and him crucified."

Delightful would it be to survey, did our time permit, the history of the triumphs that have followed the simple preaching of CHRIST crucified, from the time the Apostles fell asleep to the present moment. We can but ask you, what produced the "bright and ever blessed Reformation?" What infused such amazing power into the preaching of Luther and Melancthon, Calvin and Quingle, as to overthrow the papal power on the continent of Europe, and to allure thousands from the idolatry of the crucifix to the faith of the cross. What but the preaching of CHRIST crucified? What induced the cannibals of the South Sea Islands, to abandon their superstitions and their cruelties, and become a civilized and a Christianized people — what but the simple preaching of CHRIST crucified? What gave to the Moravian Missionaries such power over the Esquimaux, as to break them from their habits of pilfering and

murder, and induce them to become an honest, civilized, and holy people — what, but the preaching of CHRIST crucified? And by what magic did Brainerd, working upon the minds and the consciences of the simple hearted Indians, overcome their witch-craft, drunkenness and idolatry, gathering them within a Christian church which, amid their desolate wilds, his labours had planted — what, but the preaching of CHRIST crucified? And, to detain the reader with but one other and not less pleasing illustration of the power of the cross — What has transformed *our own* Burmah, well nigh, into a garden of the Lord, crowding and adorning its empire with Christian converts, and Christian churches — what, but the preaching of CHRIST crucified? Brethren, it is by this *we* are to conquer. It is only as JESUS is preached, that sinners will be converted, that churches will be gathered, and that this world of ours, now

cursed for man's sake, and this land of ours with all its privileges, yet covered with the emblems of that curse, shall become the empire of truth and of holiness.

The system of means which contributed to these extraordinary triumphs of Christianity, was of the most simple character—the *labours of the living teacher alone*. God has seen fit to ordain the *preaching* of the Gospel as the grand means of saving men, and of evangelizing the world. Of the pre-eminent importance of this mode of scattering evangelical light, and of bringing the truth to bear directly upon the human conscience, we have the most ample testimony. “Of all methods for diffusing religion,” says an elegant English writer, “*preaching* is the most efficient. Other methods are indirect and preparatory, but the simple proclaiming of the Gospel has, in all ages, been attended with the most transforming efficacy, eleva-

ting the few who have cordially accepted it, into a higher and happier state of being, and even raising the many who have rejected it, to a better system of moral opinions. It is to preaching that Christianity owes its origin, its continuance and its progress ; and it is to itinerant preaching that we owe the conversion of the Roman world from paganism to primitive Christianity ; our own freedom from the thralldom of popery, in the success of the Reformation, and the revival of Christianity in the present day from the depression which it had undergone, owing to the prevalence of infidelity and of indifference.”* In the labours of the early missionaries of the cross, this was the only class of means employed. So we read, “ And he ordained twelve that they should be with him, and that he might send them forth to *preach*.” “ And daily in

* Douglass’ Advancement of Society, p. 172.

the temple and in every house (their labours were of an itinerant character,) they ceased not to teach and *preach* JESUS CHRIST.” “After that in the wisdom of GOD, the world by wisdom knew not GOD, it pleased GOD by the foolishness of *preaching* to save them that believe.” “The Jews require a sign, and the Greeks seek after wisdom ; but we *preach* CHRIST crucified, unto the Jews a stumbling block, and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, CHRIST the power of GOD and the wisdom of GOD.” “Whosoever shall call upon the name of the LORD shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a *preacher*? And how shall they *preach* except they be sent?” Employing no other instrumentality than the simple proclaiming of the truth,

mark the success of their labours. In less than thirty years after Christ's death, Christianity had become the religion of the civilized world. The Gospel had found its way into every part of the discovered globe. Writing to the Colossians twenty-eight years after the crucifixion, (A. D. 62,) the Apostle Paul bears his testimony to this fact. Speaking of the Gospel, he says, "which is come unto you as it is *in all the world*; and bringeth forth fruit." And again — "If ye continue in the faith, grounded and settled, and be not moved away from the hope of the Gospel which ye have heard, and which was *preached to every creature which is under heaven*; whereof I Paul am made a minister." Now let the reader connect with these inspired statements, the authentic fact, that up to the period that Christianity had supplanted all other systems and had become the religion of the world, not a Gospel had

been compiled, and not an epistle had been written! The first Epistle to the Thessalonians was written "from Corinth not long after the publication of Claudius' edict against the Jews, which happened in the 12th year of his reign, answering to A. D. 51."* So that before the writing of this Epistle, the Gospel had been preached as a witness to all the world. And how was this accomplished? Not by the press, not by books, not by education, nor yet by miracles, though it was the age of miracles, but by the "foolishness of preaching." The command of their risen and now ascended Lord was ever sounding in their ears, "Go ye into all the world and *preach* the Gospel to every creature." The world was not to be evangelized nor souls converted by a succession of splendid miracles. These were intended but to

*McKnight.

confirm the truth of Christianity, and authenticate the mission of the Apostles. The world was to be converted and souls saved by the labours of the *living teacher*. Men were to be raised up, qualified and ordained for the work of *preaching* JESUS. It was not by the exercise of their miraculous power that, under the Apostles' labours, three thousand were at one time converted. Nor was it by a miracle that the Reformation of the sixteenth century broke the long and deep slumber in which the world had so long reposed. Nor is it by a miracle that the elect are yet to be brought in, and this world to become Immanuel's. It is to be accomplished, mainly, through the labours of the stated pastor, the Home and the Foreign Missionary. "And this Gospel of the kingdom shall be *preached* in all the world for a witness unto all nations; and then shall the time come." Can we need a stronger argument,

and do we wait for a more touching appeal in behalf of the Theological School and the Home Mission Society, twin institutions designed by the church and approved of by its Great Head, the one to qualify and the other to send forth, when thus qualified, the living preacher of the Gospel? Let this argument be properly weighed, and the appeal will be cordially responded to.

We proceed to EXAMINE SOME OF THE ARGUMENTS BY WHICH THE HOME MISSION ENTERPRISE COMMENDS ITSELF TO THE AFFECTIONS AND THE PATRONAGE OF THE CHURCHES.

Our first argument is derived from *the influence of Home Missions, as exerted upon the moral and intellectual character of the vast population of the West*. The principal field assigned by the providence of God to the labours of this society, is of the most important and animating character. We allude to the great Western Valley, for the pos-

session of which, a severe contest is now waging between truth and error, light and darkness; and to which point this domestic institution has wisely and especially directed its efforts. Do we speak of the *magnitude* of this field? it is no where surpassed. "When I first entered the West," says Dr. Beecher, "its vastness overpowered me with the impression of its uncontrollable greatness in which all human effort must be lost." When speaking of the *Valley of the West*, we believe the geographical ideas of its limits, as held by many to whom we address ourselves, are exceedingly defective. What will be the astonishment of such when informed, that the Western Valley contains one half of the States and Territories belonging to the Union. That its population at this moment is supposed to be between four and five millions, while, from its extent of territory and richness of soil, it is capable of

holding and sustaining a population of more than two hundred and fifty-seven millions of inhabitants ; that the rate of increase, assuming it to be but five per cent. for the ensuing forty years, (five per cent. being the minimum,) at the termination of that period, the population of the Valley will be thirty-two millions ; thrice the number of the whole population of the United States at the present time. Now, while the ratio of increase in its population is five per cent. (ten per cent. being its most probable growth,) and that of the whole Union being but three per cent., and that of the Atlantic slope still less, who does not see that this rapid increase of population will soon give to the West a parity of numbers, and after forty years from the present, a majority indefinitely augmenting. And in this rapid march of improvement, while the soil, the resources of wealth, and the commercial influence of the East will be drying

up, the Valley of the Mississippi will be but just commencing its giant career — its lands still rich and unbroken — its vast forests unfelled — its mines undug — and its prairies untamed. “Was there ever such a spectacle,” we inquire in the language of the writer just quoted, “such a field in which to plant the seeds of an immortal harvest! — so vast a ship, so richly laden with the world’s treasures and riches, whose helm is offered to the guiding influence of early forming institutions!”

There are *dangers* of an alarming character to which the West is exposed, and which, it seems important to our object, should receive a moments notice in this connexion. The danger resulting from the great influx of foreign population is great. We speak not ought against foreign emigration. We would not roll back a single wave that brings to our shores the hardy and the enterprising, the virtuous, and the industrious, but

the oppressed and unfortunate, of other nations. We would meet them with open arms. We would extend to them the hand of brotherhood ; and greet them with a cordial welcome. The very nobleness of soul that impelled them to rise and hurl from them the chains of oppression and tyranny, and brave the dangers of the ocean with their wives and their little ones, and seek a home and a livelihood in another hemisphere new and strange, is at once a passport to our sympathies, our heart and our home. We thank God for the providences which brought them thither, and pray that the influences by which they may be surrounded, and the minds with which they may here come in contact, may be beneficial in the highest degree — advancing both their temporal and eternal interests, and rendering them blessings to the country of their adoption.

But, we speak of the emigration to our

shores of a class of men differing widely from these. Men, who come not with the germ of liberty in their breasts, seeking a more genial clime for its growth — who come, not because they admire and prefer our religious and free institutions, our government and our laws, and are prepared to unite their energies with ours, in sustaining and perpetuating the former, and in consolidating and exemplifying the latter. But, men who come to sow the seeds of discord, misrule and infidelity. Who, wearied with the restraints of religion and of civil government at home, throw off the shackles on stepping upon our shores, and stand prepared to engage in any desperate enterprise designed to overthrow both. And what is the chosen field of their operations? The “far West!” They remain not in the towns and cities that skirt the Atlantic border — there being too much piety and intelligence for

them here — but passing on to the great Western Valley, the fame of whose vastness and resources had excited their hopes in distant lands — their encampment is erected in the very *heart* of this Republic. Brethren, there is infidelity at the West, deep and strong. And where infidelity becomes a dominant power, neither religion nor civil government are safe.

But, there is another danger to which the West is exposed, not less alarming than the one just named — we allude to the growing influence of the *papal power*. We are not alarmists on the one hand, neither are we self-confident on the other. We would not, for the mere purpose of penning a paragraph, excite an apprehension which had not just and sober grounds for its existence. There is danger, and of a most threatening aspect, arising from the influence exerted by the See of Rome, upon the great Valley of the West.

We cannot close our eyes upon this. There is, to a great and an alarming extent, a wilful blindness and a criminal skepticism on this subject. False liberality and a psuedo-protestantism are usurping the place of calm and rational inquiry. The propagation of the papal religion in our western states is a fact that cannot be concealed. We cannot be ignorant that, the most strenuous exertions are now making by the De Propaganda of France, the De Propaganda at Rome, and the Leopoldine Institution of Vienna, to extend the dominion of the papacy on this far-reaching continent. Men of learning and high preferment in the papal communion, together with large sums of money, are continuously pouring into the states to diffuse their poison among our citizens, and to aid the intrigues of the Jesuits. Popish edifices are being erected in the young and flourishing cities in the West, and multiplied

arts, both of persuasion and of interest, are employed to proselyte, and spread their degrading superstitions. Popery is a Theological Proteus. It is a system which possesses the power, without endangering its infallibility! of adapting itself to the constitution and forms of a republic, equally as to an absolute monarchical despotism, or an aristocratical tyranny. Such are its flexibility and its energies, that it can bend itself to any and every form of government. The institutions of freedom and of slavery can be made equally subservient to its nefarious designs. Divested in this country of the power which renders it odious in Europe, yet retaining all that made it alluring to licentiousness, or dazzling to thoughtless ignorance, it seeks, by insidious and jesuitical artifice, to attract to itself the sympathies of the unsuspecting and the thoughtless, and to graft itself upon the liberal institutions of this rising republic.

And where is the seat of its growing influence? The *West*, the destined centre of this nation's political and moral power! The *West*, the very heart of this country, from whence are soon to go forth streams that shall be for the healing or for the poisoning of the nations of the world. The potentates of Europe have well studied the map of our country. The Pope and Prince Metternich have made themselves familiar with our geography—they have examined thoroughly our political and religious institutions—our present strength and prospects of future growth, and have evinced their sagacity, by gathering and concentrating at the West, their powerful and daily augmenting forces. “Four years ago” says Dr. Beecher, and this paragraph was written in 1835, “four years ago, the Catholic population was estimated at half a million, and in the single year of 1832, one hundred and fifty thousand were

added, and the numbers every year since have greatly increased, and the Catholics predict still greater numbers the current and coming years." We have alluded to this subject, and have adduced these facts, not to awaken unnecessary fears, nor yet to indulge in unkind and unchristian feelings towards the Romanist, for such we are strangers to, but to present before the Christian and the Christian patriot, an intelligent motive for increased prayer and exertion in behalf of the religious and moral condition of the West.

Another, and the last danger to which we allude as likely to result from the growing population of the West, is, that which is generated in its own bosom — the tendency which its boundless wealth and rapid prosperity may have to demoralize and corrupt its inhabitants. History has fully confirmed the fact, that national wealth and

prosperity, unless counteracted by the moral influence of Christianity, have invariably led to national corruption and ruin. "The power of voluntary self-denial," are the sentiments of a distinguished divine, "is not equal to the temptation of an all-surrounding abundance; and no instance has yet occurred, in which national voluptuousness has not trod hard upon the footsteps of national opulence, destroying moral principle and patriotism, debasing the mind and enervating the body, and preparing men to become, like the descendants of the Romans, effeminate slaves."

Let us for a moment examine the position of the West, and see how far it may be exposed to the evil which we fear on its behalf. Its march in the scale of improvement, to the present moment, is perhaps, without a parallel. Has any nation on the earth ever equalled it? In its history, prophecy seems

to have received a literal fulfilment, and we are called to wonder at "a nation born in a day!" The wilderness of yesterday becomes the smiling village of to-day, the same village, as by the hand of magic, becomes the splendid city of to-morrow. The fame of its rapid growth, aided doubtless by its peculiar advantages of soil, variety of climate and extent of territory, has crossed the atlantic, and Europe has already felt its power. The manufacturer, the agriculturist and the artizan, throwing themselves on the tide of population that was rolling towards our shores, have gone there, vast in numbers, strong in intelligence, and skilful in art, and are now busily engaged in rearing their factories, cultivating their plantations and building their cities. Who can estimate accurately the amount of wealth, intelligence and power which every succeeding year adds to the immense capital already collected in the great valley? But there is danger here.

Left to itself, its very prosperity will work out its ruin. There are no moral safe-guards in wealth. The vast physical powers of a nation heave no bulwark around its virtue. Yea, even its great mass of cultivated and intelligent mind, left to its own native culture, will but yield the baneful fruits of depravity, the seeds of which, are deeply embedded in its soil.

These are some of the dangers peculiar to the West. It now becomes a question of deep moment, what is the antagonist principle of all this evil which we dread? If already it has begun to work, what is to arrest its progress, and prevent its future growth? What is to secure to the West, that "beautiful empire of mind, and wealth, and free institutions," its civil and its religious prosperity? Will education do it? Will the increase of schools and colleges do it? Alas! while the walls of her literary

institutions are rising, and the mind cloistered within them is developing its powers and receiving the impress of its future greatness, the enemy is possessing himself of the field, and sowing the seed of future and fearful ruin. Our hope, under God, is in the preaching of the Gospel. Our agent for the accomplishing of this — the devoted, faithful, and zealous *Home Missionary*. Increase the number of holy men who, under the anointings of the SPIRIT OF GOD, go out preaching the Gospel, causing the Valley of the West to echo with the name of JESUS, planting churches and forming Sabbath-schools, and the West is safe. How powerfully then does this argument plead with every true friend of his country, and with every sincere friend of JESUS.

Our second argument is suggested, by the *reflex influence of Home Missions upon the churches*. There is a reciprocity of interest

in the Home Mission enterprise. The churches favouring and sustaining this holy cause, are, in return, favoured and blest by the cause they sustain. They who assist in sending forth the waters of the sanctuary to refresh and invigorate the wilderness, shall themselves be watered. Christian benevolence, to employ the poet's sentiment, is twice blest, blessing them that exercise it, and those on whom it is exercised. Let but the churches be deeply baptized in the spirit of Christian missions, and they must be blest of God. While engaged in concerting plans for the spiritual benefit of a world that lies in wickedness, while cherishing a tender solicitude for the salvation of sinners, and the increase of CHRIST's kingdom, their own spiritual fruitfulness will increase, their own internal peace and love and prayerfulness and spirituality will be strengthened, and showers of blessings will descend upon them.

The reader has but to advert to the history of his own denomination to witness an exemplification of the truth of this remark. What has been the reaction of Domestic and Foreign Missions upon your section of the Christian church? Has it not been of the most happy character? But for the deep and lively interest it has taken in these holy and kindred enterprises, is it probable that it would have possessed half the numbers and half the piety it now possesses? The writer can speak confidently for his own, and unhesitatingly reply, *it would not*. The period that God, in his providence, opened to the Baptist denomination in America, a door of usefulness in India, was a new era in its history. From that moment, the tide of blessing has been rolling in upon the churches. God has raised up men, and poured in wealth, and both have been consecrated to him upon the altar of missions. The

same remark receives additional force from the history of the Presbyterian church, which has liberally and extensively embarked in the cause of Domestic and Foreign Missions — and who cannot see the tide of piety rising in the Reformed Dutch and Episcopalian churches, since of late they have girded themselves to the great work of the world's conversion? Nothing too will tend so effectually to draw the churches more closely together, to consume its petty jealousies, and hush its jarring strifes, as one common sympathy for, and one universal rush to save a world going down to the pit in darkness and in sin. The band of sympathy for the destitute abroad, will form the bond of union to the churches at home. No time will be found to light and hold up the torch of discord and dissention. "The world for CHRIST — the world for CHRIST," will be the only inscription that shall float on the standard, and the

only watchword that shall pass through the ranks of the hosts of the American Israel.

The grand ligament that is yet-to bind the church of CHRIST together, is, *the cause of Missions*. The cross is destined to draw all men to CHRIST; and the spirit of CHRIST, which is the spirit of missions, is destined to draw all Christians to one another. Have we not already witnessed its hallowing and cementing influence? Have we not seen brethren that were long at variance — churches of the same order, that stood aloof from each other, as by one sudden and simultaneous impulse, rush into each others arms? What was the spring of this sudden and heaven-like movement? What mighty bond drew them thus? O! it was the bond of sympathy for a perishing world; and the spring that put all in motion was CHRIST's precious love. And let but this principle pervade the churches, let them have more of CHRIST

and more of the Spirit, and soon will the Redeemer's prayer be answered, "that they all may be one, as thou Father art in me, and I in thee, that they all may be one in us : that the world may believe that thou hast sent me."

The third argument is, *the influence of Home Missions upon the world at large.* We have already remarked, that we believe the West is "destined to be the great central power of the nation," and in course of time will, by her increasing intelligence, benevolence and enterprise, sway a controlling influence over the world either for good or for evil. Even now the moral influence of this country is felt in almost every part of the world. Nations that are struggling for freedom are inspired in their contest by the history of this young republic. Its liberal institutions are pointed at as a practical refutation of the sophistry by which the advocates

of despotism throughout the world seek to bolster up the tottering dynasty. The gracious outpourings of God's SPIRIT which have drenched the land with their life inspiring influences — the extensive scale on which the Temperance cause has been carried, and the astonishing success which has attended its operations — the grand and triumphant issue of the experiment of sustaining the church, with its various and multiplied departments of Christian enterprise upon a principle of voluntary benevolence, — for it is the glory of this land, let it be known, that its religion has not yet become so feeble and decrepid as to be supported by crutches borrowed from the state — these facts we say in our history, have made us the wonder and the admiration of the good and the reflecting of other and far distant lands. If such then is our moral, and shall we not add, our political influence

upon the world at large at this moment, what may we not expect it will be in less than half a century; when the great Valley of the Mississippi shall teem with its millions of population, when its free and noble institutions, yet in their infancy, shall become firm and vigorous, and when an instrument of power shall be placed in its hands, which even Greece and Rome, in their palmy days, never wielded. But all this depends upon the hold which the Gospel may have there.

That moral and political influence, that instrument of power which the ends of the earth are to feel, will be erected for good or for evil, in proportion as the West becomes decidedly Christian in its character. O how vastly important then, that the Great Western Valley should be filled with men *preaching Christ!* Consequences the most momentous, depend upon the labours of the Home Missionary. It is he who is to give

to the West its character. It is he who is to regulate its mind and mould its institutions. Who is to balance its power, and give a right direction to its streams of wealth. He may be a man boasting of no collegiate education. The literature of Greece and of Rome may have shed not their light upon his mind—he may speak no language but his own, and even that guided by no rules, and adorned with no polished sentences—the splendid architecture, and the pealing organ, and the fires of genius, may throw no imaginative interest around his person, and lend no inspiration to his message. Yet, going forth yearning for the salvation of souls, baptised with the SPIRIT and preaching CHRIST, he sways an influence over the character and mind of this rising republic, before which the combined wisdom, the policy and the plans of the cabinet, dwindle into insignificance. “Christ is preached,” and in view of this

fact, and of its glorious results, "I rejoice, yea, and will rejoice."

Our fourth argument is derived from *the peculiar facilities which the Home Mission enterprise affords for the immediate and successful introduction of the Gospel*. In this respect, the Society, whose claims have demanded our feeble advocacy, seems to stand almost alone. In carrying Christianity into paganized nations, many and vast difficulties are to be surmounted. Much time must elapse, and a heavy outlay must be incurred, before the Gospel can be brought to bear directly and successfully upon the darkness and superstition of heathenism. Oceans must be traversed — new and difficult languages must be acquired — the religion and customs of the people must be known — and hostile governments must be conciliated; and while the Foreign Missionary is thus *preparing* himself for the work, the doom of thousands

of benighted heathens, is sealed up each hour for eternity. And yet, these difficulties *must* be surmounted, and this preparation must be made, would we obey strictly our Lord's injunction, to "preach the Gospel to every creature." We would not construct an argument for Domestic Missions, behind which, the lukewarm professor of the truth might screen himself from the powerful claims which Foreign Missions urges upon him. The one Society should never be advocated on grounds tending to weaken the claims or damp the interest which should be felt in the other. And yet, there are arguments peculiar to each, which might be fairly and successfully urged, without implying a lessened confidence in either Society. We speak now of the peculiar facilities which Home Missions afford for the immediate publication of the Gospel. The field is open and accessible to the missionary. The language

spoken by the people among whom he is to labour, is his own — with their character and habits he is familiar — he has to combat with no deep rooted prejudices — he has to undermine no long established and degrading superstitions — and to overthrow no bloody altars of idolatry. He enters immediately upon his field, and at once unrolls his commission. The *results*, too, of his labours, are more immediate. He has not to pine for years in almost hopeless uncertainty, not knowing which shall prosper, the tract given yesterday, or the discourse delivered to-day. He beholds the seed springing up almost in a night. He has but to proclaim the glad tidings, and the Spirit of God descending, multitudes flock to the standard, souls are immediately converted, and churches of CHRIST are gathered, enlivening the solitude, admiring and rendering vocal the wilderness by which he is surrounded.

A fifth argument grows out of *the Christian patriotism* of Home Missions. It is recorded of our blessed Lord, that his first overtures of redeeming mercy, were to his own countrymen. "He came to his own." The same principle thus exemplified and hallowed by the Redeemer, is urged by the Apostle, in one of his Epistles — "If any man provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." Who will, after pondering these passages, deny, that true patriotism is inconsistent with the principles of Christianity? We allude not to that spurious species of patriotism, so called by the world, in its abuse of proper names, which would impel one nation, reckless of all rights and privileges not its own, to subject, by a superior force, another nation to its obedience and authority — or, which would invade the liberties and the happiness of a less

powerful portion of a community, quenching in its lust for gain, all the sweetest and most philanthropic feelings of our nature, and trampling on the dearest and most sacred rights of humanity, for the sake of its own support. This is not true patriotism. On such a principle, Christianity frowns. It proclaims that of one blood God hath made all the nations of the earth. That the angel flying in the midst of heaven with the everlasting Gospel, proclaims "a common salvation," free as the air fanned by his wings. It unites in one bond of brotherhood, and blends in harmony the whole family of man; and they who receive its testimony, whether Greek or Jew, circumcised or uncircumcised, barbarian, Scythian, bond or free, are all one in CHRIST JESUS, and CHRIST is all, and in all. Christianity, like the sun in the firmament, is for the human race. And wherever there dwells a nation, a people, or

a community, on whom it has never shown, and to whom it has never been proclaimed, it is our solemn and paramount duty instantly to send it. There is a degree of moral sublimity in the thought of an American divine which has been rarely surpassed — “If,” said he, “there were but one soul destitute of the Gospel, and that soul were at the very extreme of the earth, it would be worth a while for all the people in America, did no stronger obligation detain them at home, forthwith to embark, and search out that soul, and carry to him the glorious Gospel of the blessed God for his salvation.”

But the Home Mission enterprise is not less patriotic and benevolent because its labours are confined “to its own.” It is this fact which imparts peculiar force to its appeal. It is truly patriotic because it considers the claims of its own country. It seeks the moral and spiritual benefit of those who are

subjects of the same government with ourselves — who speak our language — till our land — gather our harvests, and have a voice in the forming of our laws. The persons, too, girt by the far-reaching charities of this Society, constitute the true wealth and stamina of our country. They are our artists, our manufacturers, our mechanics and our agriculturists, the glory and the bulwark of our Republic.

The sixth and last argument we adduce, is supplied by the consideration, that through the labours of the Home Mission enterprise, *CHRIST is preached to thousands, who but for it, would remain entirely destitute of the Gospel.* This is a true and an affecting fact. Few, who have not examined into the moral destitution of many and extensive parts of our country, are aware of the incalculable blessing which this valuable institution is to our land. There is no prodigality, no unne-

cessary expenditure of its labours. It pauses not in the course of its benevolence where the spiritual wants of a community are already supplied — where the field is already occupied and in a process of cultivation. It strives to preach the Gospel, not where CHRIST is named, lest it should build upon another man's foundation. It passes on where the field is yet barren, where CHRIST is not preached, and where souls are perishing for lack of knowledge. And there, it proclaims the Gospel. It is known that for a long period, we have been suffering as a people, the just yet merciful rebukes of our God. The national calamity that has overtaken us has fallen alike upon the righteous as upon the wicked. Our churches have felt it. Many, and among them those who were pillars in the temple of God, have been compelled, like Abraham, to sojourn into a far and strange country, seeking that

sustenance which had failed them here. They have gone, multitudes of them, where there are no sanctuaries, no churches, no ministers, no communion of saints. They hunger for the bread of life, they thirst for the waters of salvation. And yet there are none to break to them that bread, and draw for them that water. How are they to be supplied? We answer, by the Home Mission Society. If we send them not the Missionary, their pressing need must continue unsupplied.

Another interesting and important feature in the plan of its operations is, the supplying of small and feeble churches with a stated ministry until able to sustain themselves. This has been done in many cases, where, but for the existence of this society, small churches would have languished in feebleness and decay, until at length, the candlestick must have been quite removed from its

place. Through the timely assistance of the Home Mission Society, and its numerous and efficient auxiliaries, many have thus been supplied with able and zealous pastors, on whose labours the Lord has poured down his SPIRIT, and through whose instrumentality, vast numbers have been converted to the faith of JESUS. And it is no uncommon occurrence for the society to receive intimation from the churches thus assisted, stating that, grateful for the aid afforded, they now no longer need it; and are not only able to sustain themselves, but have it in their power and are willing to contribute through the channel of its benevolence, to the sustaining of other and weaker churches. With these simple facts before it, should the Christian community allow so valuable and indispensable an institution as this to languish and die?

Nothing now remains, but that we show

IN WHAT WAY, AND WITH WHAT MOTIVES, THE PATRONAGE AND SUPPORT OF THE CHURCHES MAY MOST PROMPTLY AND EFFICIENTLY BE RENDERED. A brief statement is all that we can allow ourselves to present. This society must be sustained by the *pecuniary* aid of the churches. Its annual expenditure is heavy. In addition to its officers and its agents, more than one hundred and twenty Missionaries with their families are dependant on it for support. How can their proper and just claims be met, if the churches fail to replenish its treasury as fast as it is exhausted. Even *now*, that treasury is drained! and the Missionary in the far West, suffering from want he cannot supply, embarrassed by claims he cannot meet, and mortified at the failure of drafts on which he was accustomed confidently to rely. And why this? Because the churches have not sustained as they should have done, this in-

valuable institution. Shall the truth be more plainly spoken? — because the church has embezzled the property of the Lord, withholding from him that, which of right, was his. What is the church but God's great reservoir of blessings to a famishing and a perishing world! And what is an individual member of that church, but a steward of God, appointed as his almoner to scatter abroad these blessings. To close up this reservoir, to withhold and hoard up these blessings when they should be diffused far and wide, what is it but to "rob God." My brother, you are not your own. You are God's steward—you are God's almoner. That wealth, rusting in yonder bank, and yielding you a compound interest, *is not your own*, IT IS THE LORDS. And can you, dare you retain it? Every refusal with which you meet the call of Christian benevolence — every time you close your ears, your heart

and your purse to the pleadings of a dying world, *you hold back the property of God*, and expose yourself to “the doom of the covetous.” O! when will come the day when every piece of coin shall be re-stamped with “holiness unto the Lord” — and when, as it issues from the mint, it shall find an easy and an immediate channel into his treasury. When will the followers of CHRIST compute the value of their gains by the worth of the soul and in the light of eternity, and seek to increase them but to lay them at the Saviour’s feet.

A higher tone of spirituality in the churches will tend materially to strengthen the spirit of Missions. It certainly does not require the argument or the illustration of a single moment to show, that a low state of piety in the churches, must at all times prove a powerful obstruction to the cause of Missions, whether of a domestic or foreign character.

The existence of worldly conformity — the habit of not opposing, but of *yielding* to the spirit and the policy and the principles of the world, have proved fearfully instrumental in retarding the progress and in holding back the triumphs of the Gospel. Verily shame and confusion of face belong to us for this sin. And until the church is cleansed from it — until she rises in her peerless majesty from her attempted humiliation — breaking from the influences that have weakened her energies and obscured her beauty, the foe will triumph — the car of the Gospel will move on but slowly, and the “Prince of the power of the air,” will hold an undisturbed and undisputed supremacy over the kingdoms of the world. O! that true piety may be revived in the churches! O! that the standard of spirituality might be elevated. O! that the spirit of Jesus, and the Spirit of holiness might so descend, as to make

us more pure in heart—more simple in motive—more humble, lowly and Christ-like.

Increased prayerfulness may be quoted as another and essential auxiliary to the success of our Home Mission cause. We can make no advance *without prayer*. We can strike no effective blow upon the kingdom of darkness, *without prayer*. We can recover no territory from the lost empire, *without prayer*. Our Missionaries receive their commissions and go forth to labour in vain, *without prayer*. There must be an increased spirit of fervent, wrestling, believing prayer. Is not the spirit of prayer in behalf of Missions, slumbering among us? Let the thin attendance at the MONTHLY CONCERT speak. Let the little interest that is evinced on that occasion for six hundred millions of souls perishing without the Gospel, speak. The spirit of prayer in behalf of Missions *is* slumbering

among us. In this respect, the people of God come not up to his help, to his help against the mighty.

The word of God *commands* the prayers of the church in behalf of the spread of the Gospel. "For this thing will I be inquired of by the house of Israel to do it for them saith the Lord." "Pray ye the Lord of the harvest that he send forth more labourers into the harvest." He condescendingly *invites* the church to approach him at the mercy seat with a holy and a humble boldness — "Thus saith the Lord, the Holy One of Israel and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me." Oh, what affecting words are these! and can we refuse to approach the throne of grace, and not draw nigh, when God bids us *command* him concerning the work of his hands? The missionary, too, asks the prayers

of the church. He perhaps of all others, is convinced of the absolute necessity of *prayer* in the great work of a world's conversion to God. He sees the utter impotency of mere human power in shaking and demolishing the kingdom of darkness — in melting away the thick shadows of error, idolatry and superstition, and in releasing the soul from the despotism of sin and satan, and introducing it into the glorious liberty of the sons of God. He is deeply and solemnly convinced of the indispensable necessity of the SPIRIT's agency in this mighty work, and he asks the prayers of the church that that agency may be exerted. "Brethren pray for us," is his simple and touching request, and shall it be refused? O then, let the church as a body, let each individual member awake to his neglected duty! Let the monthly concert be borne upon the hearts of God's people. Let them feel that they are recreant to the

pledge they made their missionaries when they sent them to their great work—that they heed not the affecting plea coming up from a dying world—that they dishonour God and grieve the SPIRIT when the monthly concert returns, and they are not in their places, swelling the cloud of incense as it ascends from the universal church, in behalf of a perishing race. And Oh, who can tell what mighty wonders would result from an *increased spirit of prayer* in the church! At home and abroad would its effects be seen in the rapid increase of piety, of converts and of churches. “Bring ye all the tithes into the store house, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.”

We can but group the *motives* which should

enlist the sympathies, the contributions, the prayers, and we may add, the personal dedication of each friend of the Redeemer on the side of this holy cause.

CHRIST is preached— what heart enshrining the blessed Saviour does not exult at this? Your missionaries preach no “cunningly devised fable,” the invention of fraud and self-interest — they hold up no mere frail and feeble creature, and then bid all the ends of the earth look to it and live ; *CHRIST is preached* — *CHRIST’s* divinity — *CHRIST’s* atonement, — *CHRIST’s* all-sufficiency, — Christ as the adequate and the only Saviour of men, forms the one grand, life-inspiring, God honouring theme of the men sent out under the patronage and followed, we trust, by the prayers of this society. Feeling as he should feel, each friend of the Saviour’s, in view of this fact, would respond to the declaration of Paul — “*CHRIST is preached* ;

and I therein do rejoice, yea, and will rejoice."

The value of the soul, passing, by thousands, each day into eternity without a saving acquaintance with the gospel — many of them never having heard its joyful sound, knowing nothing of the Saviour until they meet him as a Judge ; O, how affecting is this thought, and how powerful this motive.

Gratitude to God for our own personal participation in the blessings of the Gospel, should awaken our sympathies, and prompt our exertions for others. All we possess of happiness here, and all we anticipate of glory hereafter, we owe to the gospel of CHRIST. It is the design of the grace of God to overcome the selfishness of the human heart by the "expulsive power of a new affection." And the first impulse of the "new affection" thus implanted in the heart, is to bring others to a knowledge of the Saviour whom we

have found. The love of CHRIST is of a constraining, propelling, nature. It constrained him to descend to our world to save, and the same love in his people propels them forward in holy sympathy, benevolent and self-denying action for a world lost and ruined. Let us then evince the sincerity of the love we profess to Jesus, by increased devotedness to his cause, a closer identification with the design of his death, and a growing compassion for the multitudes yet destitute of a preached gospel.

In conclusion, may we not indulge in sweet anticipation of the period when the preaching of the gospel shall no longer be needed. When the promise which secures its final and universal triumph shall be accomplished; and this earth, now the scene of sorrow and of sin, shall become the garden of the Lord. Happy period! Happy beyond what the fancy of the poet ever

conceived, or the inspiration of the prophet ever predicted. Blessed Jesus ! light of the world ! hope of the dying ! Extend thy benign conquests, until

“ One song employs all nations ; and all cry
‘ Worthy the Lamb, for he was slain for us ! ’
The dwellers in the vales and on the rocks
Shout to each other, and the mountain tops
From distant mountains catch the flying joy ;
Till nation after nation taught the strain,
Earth rolls the rapturous hosanna round.”



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